

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God." BOOK OF MORMON, MORMON 9: 28.

No. 45, Vol. 90

Thursday, November 8, 1928

Price One Penny

THE OLD PATHS*

PRESIDENT ANTHONY W. IVINS

I REJOICE WITH YOU, my brethren and sisters, that another opportunity is afforded us to meet together in general conference in peace, and enjoying the degree of prosperity with which we are blessed, as set forth in the report which has been made by President Grant. As a preface to the brief remarks which I desire to make—and I pray that what I say may be directed through your faith by the Spirit of the Lord—I desire to read from the words of the Prophet Jeremiah:

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken.

Therefore hear, ye nations, and know, O congregation, what is among them.

Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

According to our chronology, my brethren and sisters, more than two thousand years have passed since the Lord, through His servant Jeremiah, delivered this message to the House of

*From an address delivered at the opening session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 5th, 1928.

Israel. Preceding the paragraphs which I have read, the Lord says :

To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. . . .

Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush.

OLD PATHS REPLACED

At the time to which this scripture refers the Israelitish people, after their deliverance from the Egyptian captivity, after the Lord by the matchless power of His outstretched arm had given them full possession of the Promised Land, had become indifferent to the words of their prophets, had departed from the path which the Lord had marked out for them. The prophet calls them back to the old path which is the good way. The promise is that if they will walk therein they shall find peace to their souls; but they said: "We will not walk therein." When the watchmen whom the Lord had set over them sounded the trumpet of alarm, they refused to listen. This attitude resulted in the scattering of the House of Israel to the four winds of heaven, as His prophets had declared that they would be scattered. Thank the Lord that as the scattering of Israel had been declared so did the Lord definitely promise that they should be gathered again and restored to the Promised Land, and that the fulfilment of that promise is near at hand.

I have been asking myself the question recently: Aren't we at the present time in a condition somewhat similar to that of ancient Israel at the time to which this scripture refers? From a small number of people at the time they left Palestine and went into Egypt they had become a great kingdom, the influence of which under the reign of King Solomon was felt throughout the then known world. The conditions with which they were surrounded during their early development had changed. They felt the strength of their own power, and depended less upon the arm of the Lord. The old paths had been replaced by modern roads, broader and more easy to follow. They had listened to the blast of the trumpet until the sound had become monotonous. They preferred the timbrel and the harp which brought pleasure without restraint. The word of the Lord to them had become obsolete, supplanted by more modern theories.

PATHS OF THE PIONEERS

It was the impulse of religion that brought the "Mormon" pioneers to these valleys. Among them my early life was passed. It was their example and teaching which fixed in my mind the ideals that have governed my life, in both religious and civil

affairs. They taught me that an office-seeker, whether for political or church advancement, was a dangerous man. They taught me that offices of trust should seek the man and not the man the office; that men of unquestioned integrity should be selected for public trust.

Profoundly religious, they taught me to hold in reverential respect the religion of other people. They taught me that the institutions of my country were of greater value than human life, and should be upheld and defended against all enemies, be they foreign or domestic. They were not egotists, these men among whom my youth was spent, whose life was confined to their own restricted environments; they understood the past; they lived for the present and saw the future. They knew that other men found the Lord, if they sought Him, just as they found Him here in the solitudes of these everlasting hills. They were not Pharisees who magnified the faults of others while blind to their own imperfections, but men who, acknowledging their own weaknesses, spread the mantle of charity over those of their fellows. They were not men who sought the downfall of their neighbour that they might rise to greater heights, but just brave, God-fearing men who knew that the Lord was knocking at the doors of the hearts of all men, and that if they would only keep the latch-string on the outside, as it always hung on their cabin doors, the Lord would come in and bring peace to their souls. They were men who walked in the old paths, the paths which our Lord and Master had marked out for us, and which, if we follow them, will lead us back into His presence.

PATHS OF RIGHTEOUS LIVING

It is to those old paths, my brethren and sisters, that I call you back—not to endure the hardships which they endured; not to cut the grain which grows in your fields, with a cradle, and to thrash it with a flail, as I have done; not to cut the hay which grows in your meadows, with a scythe; not to study your lessons by a tallow dip or a pine knot, as I have done, because there was nothing better to be had; not to print your daily paper on a hand-press, or travel to conference with an ox-team, as many of your fathers and grandfathers did. Progress and development which have come to the world during our life-time have made these things obsolete, and we do not desire to call them back. But the truth does not change with time. It is always the same. The same obligations of righteousness, justice, mercy and charity which have been in force from the beginning are still in force. There is no other path that will lead us back to Christ our Lord, for He is the light, the life and the way, and it is His word that I have quoted to you.

Now, my brethren and sisters, you who familiarize yourselves

with existing conditions know that I have not exaggerated or over-estimated the danger which threatens us. The cure is so simple and so easy, it is strange that we do not readily find it—just to return to obedience to the word of the Lord, just to walk in those old paths of righteousness that never change. If we do so they will lead us back into the presence of God our Father where we will be crowned with glory, immortality and eternal life.

I pray for this, for you, for myself and for all good men and women, through Jesus Christ. Amen.

AN 1840 BRITISH MISSION SURVEY

ELDER RICHARD L. EVANS

MEETINGS with old friends are golden—especially when those old friends have become endeared through bonds of the Gospel of Jesus Christ.

It will be remembered that Heber C. Kimball arrived friendless on British shores in July 1837. When he departed ten months later, after successful and eventful labours, hundreds loved him as brother and father, as spiritual and temporal adviser, and wept at his leaving. During the two-year absence that followed, those invisible bonds that draw the hearts of kindred children of God together had not slackened their hold, but, despite the many miles that separated shepherd from flock, had grown more real. These conditions made the second meeting of Heber C. Kimball with British friends a time of rejoicing and praise to God.

A “DOUBT CAMPAIGN”

Being anxious to cast doubt where there was room for doubt, enemies of the Church in Britain pretended to scoff at the idea that Heber C. Kimball would ever return to Great Britain after his first departure. This “doubt campaign” was carried on to destroy confidence in the servants of the Lord. Such rumours were not received with credence by those who knew the men of God, but they introduced depressing elements into the minds of all, which were only removed by the actual revisit, on April 9th, 1840, when Heber C. Kimball, with his traveling companions, returned to the town of Preston, two years to the day from the time of the first reluctant departure.

With his brethren of the Twelve Elder Kimball surveyed the conditions of the British Mission, and weighed and considered the progress of two years' labour. Having the advantage of comparison, he was able more fully to recommend at the council meetings and general conference, April 14th to 16th, where the

remarkable business foundation of the British Mission was projected. During the second day of the conference Elder Kimball presided. Throughout the meetings his wisdom and experience contributed to the dispatch of the work. His recommendations are outstanding, by the records, during those days of notable accomplishment.

Putting aside personal preference, as always when the welfare of the Lord's work was a counter consideration, immediately following the conference meetings the brethren separated and traveled to designated fields of labour—Orson Pratt north to Scotland, John Taylor to continue in Liverpool, Parley P. Pratt to take up the work in Manchester, George A. Smith to visit the Potteries, Brigham Young and Willard Richards to travel with Elder Wilford Woodruff to his most fruitful field of labour—Herefordshire.

Heber C. Kimball, rightly, was given the pleasant duty of surveying the branches formerly organized under his direction—of sounding the spiritual condition of those who had been brought to a knowledge of the truth through his preaching.

For a few days he was accompanied by Elder Richards, prior to the latter's departure for Herefordshire. The first visit was to the branch at Walkerfold, the home of the Reverend John Richards, of whom much has been said before. The worthy Reverend John Richards had struggled between spiritual and material forces—between God and mammon, so to speak—for nearly three years. He admittedly recognized truth in the latter-day message, but he was old and untrained except in the ministry. His flock was his means of livelihood. Their loss meant, possibly, the loss of his daily bread. Should he accept truth full heartedly and trust God to provide the necessities of life? Or should he outwardly deny what he inwardly knew to be right, and cling to a comfortable living?

A VITAL QUESTION

John Richards is by no means the only man who has had to decide this vital question in these latter days. Hundreds of thousands have been called upon to make just this decision. Thousands have decided wisely for their soul's salvation and happiness. Others, among whom, unfortunately, was the Reverend John Richards, have chosen to fight a losing battle—to shun what cannot be shunned, to doubt what cannot be doubted, to deny the truth of Jesus Christ, which inwardly convicts whether men will or no. Like all who in their unwisdom have followed this course, John Richards lost happiness, peace of mind, sweetness in living, and the majority of his flock—his stock-in-trade, so to speak, from a worldly minister's point of view.

Jennetta Richards was lying ill in the house of her father. After being administered to by her husband and Elder Kimball

she immediately began to mend, and was shortly restored to health. The Reverend John Richards, however—by this time heatedly angry—ordered Elder Kimball from his house, with which order Elder Kimball complied—much to the subsequent grief of the entire household.

STAUNCH WALKERFOLD

Members of the branch in Walkerfold, who were only few in number, had suffered many indignities for their membership in the Church of Christ. Despite many hardships, however, they had almost without exception remained firmrooted in the faith. There seems to be that in mankind which makes them love best that for which they endure most. The history of Christian people everywhere bears out this statement. It was so in Walkerfold. In other branches, which had been less persecuted and more prosperous, there had been some departures from the faith.

Return visits were made to Downham and Chatburn—the villages which, prior to the first visit of Latter-day Saint missionaries, had been given up as hopeless by ministers so far as religion was concerned. Apostasy had claimed a few there. Some who had fallen away were mellowed by the return of Elder Kimball, and offered themselves for baptism again into the Church with hearts truly repentant, as their later actions proved.

THE FIRST BRITISH PATRIARCH

At this point in the narrative of the British Mission, Brother Peter Melling, the first Patriarch of the Church in this land, is mentioned. His ordination to that office had been recommended by Heber C. Kimball at the Preston General Conference, April 15th. He was ordained and instructed in his duties. Members of the Church rejoiced at being able to receive patriarchal blessings under the hands of an “evangelist” commissioned of God to bestow them. Thereby they received much needed comfort and encouragement.

On one occasion a meeting was held in Penwortham, to which the local Saints gathered to receive their patriarchal blessings from Brother Melling. Brother Kimball was with them at the time, and gave the body in general, and Brother Melling in particular, such instructions and cautions as are ever necessary in such matters. A comment concerning the ministry of Peter Melling may well be inserted at this point. The following appears as a footnote in the *Documentary History of the Church*:

Peter Melling was the first Patriarch ordained in a foreign land, that is, a foreign land from America where the latter-day dispensation of the Gospel was opened. He was the son of Peter Melling, born in Preston, England, on the 14th day of February, 1787. He was, therefore, in his

sixty-fourth year. He was evidently a man of great force of character, for he proceeded at once with great diligence and ability to fulfil the duties of his high office, all of which is evidenced by the record of the patriarchal blessings given under his hands, and now in the Historian's office.

A QUESTION OF PROSPERING

It was disturbingly noticeable to Heber C. Kimball on his second visit to Great Britain that many who had joined the Church had been reduced in circumstances, materially and financially. Some even at that early day had lost positions because of their affiliation. It was hard for them to understand. It was hard for Elder Kimball to understand. Not an infrequent question was this: "Why do the wicked prevail and prosper?" But do they? If by prevailing we mean selling soul and body and life itself for temporary advantage and material gain, the answer may be affirmative. But if by prevail is meant gaining a philosophy that carries through prosperity and adversity, with joy in living here, and a confident knowledge of happiness in the hereafter—if prospering and prevailing mean this, then only the righteous and obedient prosper and prevail. Material advantages are blessings from God, but they are only part of this earth's existence. Happiness need not depend upon them—and does not if men have the true spirit of the Gospel, and dwell in peace and love with neighbours and friends. So ran the thoughts of Heber C. Kimball, and so have run the thoughts of many British Mission sojourners who have followed in his footsteps.

Although details are not given, there is reason to believe that Elder Kimball revisited all the branches of his former acquaintance, and put his findings to good use. A trip to Manchester in connection with the publication of the *Millennial Star*, the Book of Mormon and the hymn book, and business negotiations and arrangements with members who were emigrating, took some of Heber C. Kimball's attention. With Brigham Young he was instrumental in arranging for the emigration of the first body of Saints from Great Britain to America under Church direction on June 5th, 1840. This date stands boldly out in all British Mission history. It marked the beginning of a new policy—a new era—not only in British Mission history, but in all Church history. The importance of subsequent happenings appears as the story proceeds. This survey, and business duties, occupied the time of Heber C. Kimball until the next general conference of the Church in Britain, which was held in Carpenter's Hall, Manchester, on the 6th of July, 1840.

WHEN A TRUTH is presented to an intelligent person he ought to receive it in his faith.—BRIGHAM YOUNG.

THURSDAY, NOVEMBER 8, 1928

EDITORIAL

SCHOLARSHIP AND THE BOOK OF MORMON

THE MAYAS, or Mayan race, according to modern scholarship, attained the highest civilization in ancient America. They flourished in a region from Northern Guatemala to Yucatan in Central America, and have left behind them "great and numerous ruins of stone and mortar," many hundreds of ruins, in fact. The history of the Mayas, as deciphered from inscriptions on the ruins, goes back to about 600 B.C. Students agree that the Mayas gradually moved northward "during the fourth and fifth centuries of the Christian era" and abandoned "the previously occupied capitals to the south"; and "by 630 A. D. everyone of the great cities had been abandoned." Scholars have not been able to account satisfactorily for this northward movement, nor for the practical extinction of this ancient American people. Nevertheless the general facts are as commonplaces among those who study the subject, as shown by the current literature. In the September 21st issue of the authoritative magazine *Science*, Professor L. G. Huntley, expert in this subject, declares that a few broad facts, such as the above, upon which all are agreed, have resulted from the careful work of the past two decades; and in the October number of the *Geographical Review*, Professor H. J. Spinden, also an authority in American archæology, presents diagrams and maps and makes statements to the same effect.

Such conclusions are of especial interest to the Latter-day Saints. The Book of Mormon is chiefly a record of the descendants of one Lehi, who came out of Jerusalem about 600 B. C., and whose descendants increased to be several numerous peoples. They moved northward, and towards the middle of the fifth century after Christ, the most enlightened and advanced branch, the Nephites, was largely destroyed by continuous and bloody warfare. The Book of Mormon also gives briefer accounts of other inhabitants of ancient America, some of whom reached the New World centuries before Lehi, and others about the same time. The history of the ancient Americans, of whom the North and South American Indians are the descendants, would be long and interesting were it fully known.

When the Book of Mormon, translated "by the gift and power of God", was published in 1830, little was known about ancient America, and the story of former higher civilizations on the American continent was held to be the product of wild imagi-

nation. To-day, the Book of Mormon account is largely confirmed by our new knowledge.

Latter-day Saints make no attempt to identify any of the Book of Mormon peoples with those set up by students as a result of scientific explanation. There is no need to do so, for every step onward adds confirmation to the general truth of the Book of Mormon record.

The Book of Mormon is a repository of sacred truth for the guidance of man in his search for happiness; and it also contains a sound and truthful history of the ancient peoples from whose lives and acts the moral teachings of the book are drawn.—W.

THE LONDON CONFERENCE

THE LONDON DISTRICT autumn conference convened in the Surrey Masonic Hall, Camberwell New Road, Camberwell Green, on Sunday, October 28th. Many new friends and investigators came to hear of the "marvelous work and a wonder" which is now challenging the false doctrines of the world.

Mission President John A. Widtsoe and Sister Leah D. Widtsoe were in attendance from the Liverpool office.

A Sunday School program was carried out by President Widtsoe in the morning, in which the subject "Jesus and the Little Child" was discussed. Faith, purity and growth are the essential differences between the child and the adult, he stated.

President Mills, in the afternoon session, gave a historical report of the District covering the past six months, showing from figures a substantial increase in the work during that period of time. A five per cent. increase in tithing and a twelve per cent. increase in fast offerings indicate that the work is progressing.

Sister Widtsoe pointed out plainly how the wisdom and foresight of the founders of "Mormonism" gave birth to a new order of colonization and made the desert to yield abundantly. The spiritual condition of the people of the Church to-day is as strong as in days past, she stated.

President Widtsoe outlined the philosophical basis of the Gospel, showing that the purpose and glory of God is to bring to pass the immortality and eternal life of man; and that man is the literal child of God and a co-partner with Him in an eternal plan of progression.

In the evening session the Mission President declared the Church to be a Church universal—not an American institution—and that there are four foundation stones which must be laid before anyone will know of the divinity of the latter-day work, namely: first, one must have a fervent desire for truth; second, one must place oneself in harmony with truth; third, one must pray, study and investigate; fourth, one must practise that which he learns and

knows. Sister Widtsoe declared that once the light of the Gospel comes to man, there is no more desire to sit in darkness.

Joseph F. Parrish and Reginald A. Carn from the Nottingham District, and the following missionaries from the London District were in attendance: President Clinton L. Mills, Elders Robert D. Buchanan, J. Ross Smith, Wilford N. Hemmert, Amos B. Robinson, Elmer D. White, Veronus M. Jensen, Milford A. Piggott, G. Ronald Carter, Zenas W. Bennett, June E. Bartlett, Lester Derwin Fisher, Joseph A. Anderson, J. Willard Harmon and John L. Clark.

Many inquirers left with a deep conviction that so-called "Mormonism" has more to it than the slanderous accusations of its enemies would lead one to believe—that in reality it is a divine institution—a creation of God Himself.

ROBERT D. BUCHANAN, District Clerk

A GUIDE TO HEALTH

ARTHUR FITTON

ROCHDALE BRANCH, MANCHESTER DISTRICT

WE LATTER-DAY SAINTS are happy in our Gospel.

In the midst of the spiritual unrest in the world we are calm and tranquil in our knowledge of the truthfulness of the Gospel of Jesus Christ as revealed through our Prophet Joseph Smith. Christ is our sure and unfailing Guide, and we rightly ignore those whose teachings are contrary to those He gave through Joseph Smith, where spiritual matters are concerned.

Physical well-being is important to man's progression, just as is spiritual well-being. The amount paid in doctors' fees, for drugs and medicines, and the tremendous number of hospitals and sanatoriums in this country alone, must impress upon us the fact that the general state of health in the world is not as it should be. What is the reason for it? Can we sincerely believe that it is natural for a person to be constantly suffering from illness and various complaints? No! It is not natural. And there is a remedy!

Just as the world was cast into darkness for disregarding the laws advanced for spiritual salvation, so it lies in darkness with regard to the laws of physical salvation. Our Prophet realized this fact and asked the Lord for light. In answer he received the revelation known as the "Word of Wisdom", that all might, by obedience to it as well as to the other laws of God for salvation, become perfect in light and knowledge, in health and happiness.

Ministers of religion, while not admitting it, are gradually incorporating the soul-saving truths of "Mormonism" into their

creeds. "Mormon" doctrine is being disseminated through the beliefs of all denominations. Likewise, doctors of medicine are gradually incorporating the healthful truths of "Mormonism" into their practices—instilling into the lives of all mankind the "Word of Wisdom"—the safe and sure guide to health.

The Lord has told us what to eat and drink. If we believe and follow Him in spiritual matters, how can we honestly ignore Him as regards physical affairs? Let us not wait for our family doctor to tell us what to eat or how to live—let us study the Lord's law of health.

Thousands of non-"Mormons" are enjoying perfect health through obeying the laws of health and right living. Then we Latter-day Saints, who have both science and the revelations of our Heavenly Father to guide and convince us, have all the more reason to live rightly and be strong and healthy in body and spirit.

FAITH AND HAPPINESS—A TESTIMONY

ELDER GEORGE H. BAILEY

SHEFFIELD BRANCH, SHEFFIELD DISTRICT

IN COMMON with all men I entered upon the quest for true happiness. Though blessed with the glorious opportunity of finding the path that marked the way, by being born a member of the Church of Jesus Christ, I failed in early youth to grasp it. For a time I hopefully followed the world. I found only the fleeting pleasures that leave the soul torn, scarred and bitter. I sought alone, in solitude; but I found only remorse.

In the springtime I have gone into the woods and have watched the wonderful regeneration taking place there. In the summer-time when Nature was giving forth her bounty in abundance, I have roved in wondering awe. In autumn when life was full, I have watched the harvests in rapture, and my soul has rejoiced. But winter has come—and with its snowy mantle has covered everything except the tall, bare trees that stand like silent sentinels over the graves of the beauties that gave me joy.

During these years I had ceased to pray, and, as a result, I found that I was fighting a losing battle. Later, I married and came to share the home of my parents, who in my childhood had taught me the Gospel. There the branch teachers visited at frequent intervals. Gospel principles were discussed; my soul was stirred—for in the lives of those who were living the Gospel was the faith and happiness I so vainly searched for. Timidly I set out, for though the path had become bright and clear, for me there was much to leave behind.

Eleven years have passed since I found the faith that marks the

way to true happiness. At times I thought I would fail; but I had learned how to pray, and I always found the Lord ready to listen and to help. During those eleven years I have applied the truths of "Mormonism" to my life. The application has wrought a peaceful revolution in our home.

A few of the blessings which have come into our lives by doing so are: An undeniable testimony that God lives, that Jesus is the Christ; a love for truth; an increase in spiritual and physical strength; the strengthening of family ties; the spirit of service to God and man; a profound respect for law and for all who righteously live and enforce it. These are but a few of the gems with which the path that endures forever is fraught. May the whole world soon waken and see in "Mormonism" the path of faith that leads to true happiness!

RELIEF FUND HELPS*

FLORENCE E. VINCENT

SOUTH LONDON BRANCH, LONDON DISTRICT

THE SOUTH LONDON BRANCH Relief Society never has to turn a needy case away. We have eight elderly people who are too infirm to attend any meetings, and one young brother and sister who have been in the hospital for some time. We do what we can for them materially, and visit and write to them frequently. We also have two young mothers who often need the Relief Society's help.

I remember a little over two years ago, when I was the first counselor, I was asked by the president to get up something special for the Relief Society. I was working hard as a traveler at the time, and often I felt very ill. I planned to make a rose-bush for the benefit of a young brother in a sanatorium, who had lost his only living relative—his mother. I remember sitting, resting my head on the table. I made one or two roses, rested, and so on, until at last eighty-three roses were finished and placed on a bush.

We got an attractive girl to sell the roses at a social. I think they sold for a penny each. Some folks knowing it was for the relief of the brother in the sanatorium bought a shilling's worth at a time. One of the roses had a winning number on and the prize-winner received a miniature wagon and ox-team filled with sweets. During the evening I completely lost my headache. I am glad that I did not give in and quit while making the roses.

Some of our people are getting too old to come out to a Pioneer

*Given by way of suggestion and encouragement to Relief Society workers.

outing. To give them some help and happiness we had three young sisters collect for picnic baskets to be distributed among the sick and aged. They also chose the goods and packed the baskets, which contained cocoa, sugar, condensed milk, rice, eggs, oranges, bananas and biscuits. We were very pleased with the way the young sisters managed. Those who were able, however, went on the outing and had a good time.

The shilling trading scheme was introduced. A fortnight was given in which to trade with a shilling each for profit. Nineteen shillings were given out, and we secured over three pounds profit. I went to a city warehouse, where I was able to buy handkerchiefs cheaper than wholesale. These I sold in confectioners' shops which I visited, and received for them the wholesale price. The profit was very small, and I had to sell a good many to make much.

We had been getting a penny a glass for lemonade, but, by calling it "The Spirit of St. Louis" and by making a rare fuss over it, we obtained sixpence a glass.

Just lately we invited everybody to send in suggestions as to how we could improve the Relief Society, at a penny a suggestion. Some people sent in six suggestions, for which they paid sixpence. The total amount collected was seven shillings and seven pence. We also offered a small prize for the first one to be used. The winning idea was: "After Relief meeting, instead of talking too long, all the sisters who wish to could practise a few songs, in preparation for a little entertainment to be given at the workhouses." We hope to go to one institution on Thursdays and to another on Saturdays. We also hope to make these entertainments more interesting by having the M Men assist us in giving a varied program.

In the Relief Society we have two quilts finished and four in the making. Some of the sisters give knitted garments, which we wash and dye any colour we desire. They are then unpicked and made into woolly quilts. We can make a handsome silk quilt from silk stockings that have been laddered. Only the good parts are dyed and used. We line them well to make them strong.

Some of these quilts will be sold; others will be given away to the needy. None of them have cost the Relief Society a half-penny out of the funds, for the sisters have donated the material and we have enough to make four childrens' frocks from the cloth left over. Some of our children in the branch are poor and will be glad to get the things we make.

Sometimes when we have an open night in the Relief Society meetings, we invite all the brethren and all of our non-"Mormon" friends. We ask the brethren to give us a little surprise. They do all the entertaining for us that night, and the sisters serve refreshments.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Elmer W. Marriott, Norwich to Nottingham; Elder Joseph E. Whitehead, Nottingham to Sheffield; Elder LeRoy S. Taylor, Sheffield to Birmingham; Elder Louis W. Sanders, Birmingham to Newcastle.

Arrivals and Assignments: The following missionaries arrived at Southampton on October 31st aboard the *Leviathan*; they have been thus assigned:

For the British Mission: Joseph Aldon Cheeketts, Salt Lake City, Utah, to the Bristol District; Jack Cummmard, Jr., Mesa, Arizona, to the Norwich District; Eldon P. Darley, Maedael, California, to the Newcastle District; Edward E. Drury, Jr., Salt Lake City, Utah, to the Liverpool District; Alma C. Palmer, Park Valley, Utah, to the Ulster District; Clare Lucian Reid, Manti, Utah, to the Sheffield District; Eugene Romney, Jr., Dunecan, Arizona, to the London District; Harold Barber Rowell, Murray, Utah, to the London District; A. Fenton Smith, Salt Lake City, Utah, to the Newcastle District; Allen Thorn Wells, Lehi, Utah, to the Scottish District.

For the Netherlands Mission: Cornelius Johannes Dee, Ogden, Utah; Marvin Hyrm Ricks, Huntington Park, California.

For the French Mission: Loman F. Hutchings, Springville, Utah; Ralph Elliott Margetts, Salt Lake City, Utah.

For the German-Austrian Mission: Roy M. Christiansen, Downey, Idaho; Phil Hansen, Richfield, Utah; Thorval Hickman, Logan, Utah; Russell L. Humphreys, Logan, Utah; Gordon C. Lund, Salt Lake City, Utah; Edson C. Packer, Salt Lake City, Utah; Marlow C. Woodward, Franklin, Idaho.

For the Swiss-German Mission: Lowell Lindsay Bennion, Salt Lake City, Utah; Willard H. Dursteler, Whitney, Idaho; Robert Tsehoggeny, Salt Lake City, Utah; Henry Hudson Webb, Salt Lake City, Utah.

Branch Conferences: Of the Bradford Branch, Leeds District, on October 14th. "The Restoration" constituted the morning session theme. In attendance were Elders James O. Hawkins, Kendall H. Curtis and Lowell R. Rich.

Of the Clayton Branch, Leeds District, on October 21st. "The Sabbath" was the keynote. The speakers were District President Merrill Sandberg and Elders Heber M. Fackrell and Kendall H. Curtis.

Of the Cheltenham Branch, Bristol District, on Sunday, October 21st. Sunday School members portrayed "Joseph Smith, the Boy Prophet." District President Alma C. Tranter and

Elders Frank S. Cragun, DeLamar Holt, Reese R. Parker, Weston R. Clark and Spencer A. Harris spoke.

Of the Coventry Branch, Birmingham District, at the home of Brother George E. Hunter, on October 28th. The theme "Our Duty to God and Man" was interestingly treated by President Heber J. Matkin, Elders R. LeRoy Fletcher, Herbert W. Carter, Blain I. Jones and local Elders Thomas W. Nightingale and Hunter.

Of the Halifax Branch, Leeds District, on Sunday, October 28th. "The Restoration" was the theme developed by members of the Sunday School. Other speakers were President Merrill Sandberg and Elders John D. Ford and Lowell R. Rieh.

Of the Roehdale Branch, Manchester District, Sunday, October 21st. The Sunday School session theme was "Service." The speakers were President J. Rulon Doxey, Elders Alma R. Wakeling, John W. Southwick and E. Glenn Taylor.

Of the Seunthorpe Branch, Hull District, on Sunday, October 28th. The speakers at the evening meeting were District President Ervin R. Stoker, Elders Wesley B. Ward, Ernest P. Leishman and local members. A large number of investigators were in attendance.

Doings in the Districts: *Bristol*—A spirited social was held by the Cheltenham Branch, on Saturday, October 20th.

Hull—On October 20th the missionaries of the Hull District convened in their monthly missionary meeting, at Hull. Sister Leah D. Widtsoe from the Liverpool office was in attendance.

Leeds—Saturday, October 20th, the Halifax Branch Relief Society held their "Sale of Work." On Sunday, October 21st, Relief Society Conference was held.

The Halifax Branch Relief Society held its conference on Sunday, October 21st. A sale of work was held the day previous in the meeting hall at No. 4 Bedford Square. In the evening a well arranged program was rendered.

Liverpool—On Sunday, October 14th, in the Blackburn Branch, part of the evening service was given to the Bee Hive girls. They rendered a splendid program and six of them received Bee Hive pins, signifying their completion of the preliminary requirements of Bee Hive work.

A conference of the Burnley Branch Relief Society was held on Sunday, October 28th. Sister Emma Hardy, Sr., the president, conducted the services in the sacrament meeting. Brief discourses and musical selections were interestingly given by the sisters.

Manchester—The missionaries of the Manchester District gathered in report meeting on Saturday, October 27th. In the evening a splendid union meeting was held. Immediately following this, an entertainment was given by the Manchester Concert Party.

At a baptismal service held on Saturday, October 27th, in the Manchester Chapel, four persons were baptized by Elder Wendell V. Bramwell and confirmed by President J. Rulon Doxey and Elders Hector P. Sadler, Wendell V. Bramwell and local Elder Norman Thompson.

The Hyde Branch Relief Society held its conference on Sunday, October 28th. An excellent program was rendered.

Nottingham—At a baptismal service held at the Arnold Baths, Nottingham, on October 25th, six members were baptized by Elders Joseph E. Whitehead and E. Anthon Clayson, and were confirmed by President Rulon W. Stevenson and Elders John P. Hopkinson, Stanley W. Layton, Fred H. Cox, H. Wendell Jacob and Harold K. Richmond.

LIVE CLEAN*

LIFE is sublime, all precious, unending—

Bestowed upon man for a purpose divine.

Lived clean and pure 'twill bring joy, extending

Forever, with love to fulfil God's design.

Thoughts that are noble—thoughts that are clean—

Directed by God, with our goal full in view—

Inspire us through life with a mind e'er serene,

To fulfil the tasks we are sent here to do.

True actions like diamonds shine out clear and free,

To bring satisfaction through life, to the tomb;

For God in the heavens decreed this to be

By giving His Son pow'r to banish death's gloom.

A clean life through pure thought and action, my friend,

Will mould lives that will ne'er disgrace or bring shame;

And facing our Lord at mortality's end,

A place in His Kingdom we'll rightfully claim.

LOUISA POOLE

*Written for the London District M. I. A. Contest.

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN